THE BAGPIPE

OFFICIAL ORGAN OF ANCIENT & ACCEPTED SCOTTISH RITE VALLEY OF NEW BERN.

VOL. 8 MAY, 1964 NO. 3

Herbert W. Gillikin, 32°, K.C.C.H.
Newly Elected Wise Master, New Bern Chapter
of Rose Croix No. 5

Regular Meeting

New Bern Lodge of Perfection No. 6
Monday Night, May 11, 1964
8:00 P.M.

Refreshments and Social Hour

THE BAGPIPE

516 Hancock St., New Bern, N. C.

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NEW BERN SCOTTISH RITE BODIES

New Bern, N. C. 28561

C. A. SEIFERT ..... *Editor*

FLORIE G. DILL ..... *Ass't. Editor*

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Vol. 8 No. 3

New Bern, N. C. May, 1964

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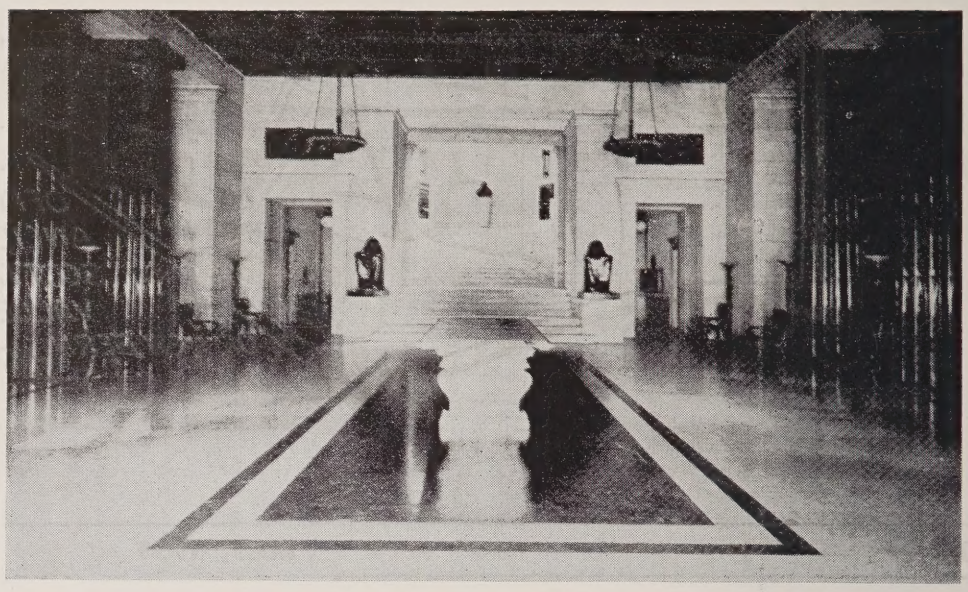
House of The Temple of The Supreme Council



The Atrium, or Main Hall

(The next few issues of the BAGPIPE will contain pictures of the interior of the House of the Temple of the Supreme Council, Washington, D. C.)

THE ATRIUM

The entrance leads into the vestibule, which is divided into two compartments by two bronze doors with glass paneling.

On the walls of the inner vestibule are two bronze tablets, giving the Tableau of the Supreme Council, one as of the date when the corner-stone was laid, and the other when the building was dedicated. Below the Tableau on the former are the names of the architect and consulting architect; on the latter the names of the Executive (Building) Committee, of which Charles E. Rosenbaum was chairman.

Bronze grilled doors, with glass paneling, admit entrance from the vestibule into the main hall, or "atrium".

The atrium walls are of limestone. The ceiling is finished with heavy beams of oak brilliantly touched in with a colored decoration that reiterates Greek forms, while repeating tones found on the outer cases of Egyptian sarcophagi. The floor is of Tavernelle marble, with border and center of Tinos marble, upon which rests a long table of Paronazzo, matching seats in the recesses which on both sides of the room are behind four huge Doric columns of polished green Windsor granite. The walls of the recesses are plastered and tinted a tannish tone above a marble dado, with a frieze painted in Greek decoration, partly inspired by such painting as exists, and partly by the terracotta vases. In the frieze are also bronze plaques containing Masonic emblems as follows: lighted taper, five pointed star bearing the Hebrew letter "Yod", compasses with crown and sun, pelican feeding its young, Saint Andrew's cross, Teutonic cross with eagle superimposed, winged globe and basilisks.

In front of the columns are bronze candelabra standards in the form of slender Greek Hermi, supporting alabaster bowls from which the incadescent globes glow upwards, giving an effective indirect lighting.

The motive for the four ceiling chandeliers is found in the Greek basin vase. These are executed in bronze with a procession of figures silhouetted against an inner alabaster bowl. A solid row of spherical bulbs surrounds the outer rim of the chandelier, aund furnishes the light.

The chairs in the atrium were modeled after the beautiful classic seats, fragments of which still remain in the theatre of Dionysius on the slopes of the Acropolis at Athens. The two types of these antique seats have been the inspiration for several of the patterns of chairs and seats throughout the Temple. In the case of the atrium seats, the highly decorative double-headed eagle has furnished the motive for the low relief on the spacious upper back.

The end supports of the table in the atrium are solid Italian marble and show the double-headed eagle, with the words "Salve Frater." Graceful bronze legs form intermediate supports for the table.

It will be noted that precedent for these solid end supports is found in similar table supports from a Pompeian house, where, however, the figure of a ram was used instead of a double-headed eagle.

SECRETARY'S PAGE

C. A. SEIFERT. 33°

I want to thank our many members for the wonderful help and enthusiastic support they gave me on assembling a class of 96 candidates for our Spring Reunion. Without their help this would have been impossible. These 96 newly created Scottish Rite Masons now make it possible for me to predict that once more the New Bern Consistory will show a consistent increase in membership.

Our number of members now total approximately 5,000 and we can be proud of the fact that since the late '20's, all during the great depression of the 30's and every year following up to 1964, after consulting available records in this office, the New Bern Consistory is the only Consistory within the jurisdiction of the Supreme Council in Washington, D. C. (Southern Jurisdiction) that can boast of a similar record. Every year an increase — small in some years, large in others, but always an increase and never a loss!

Your continued and whole-hearted support has made this possible and I have every reason to believe you will keep it up. I am proud of all of you and again want to thank you for your wonderful help. No Secretary can ask for more, and I am very, very grateful.

We now have a Ladies' Program at each of our Reunions and when soliciting candidates don't fail to mention this. Our ladies will give us a great deal of help if we will provide entertainment for them and our two recent Reunions have proven this.

Start now getting candidates for our Fall Reunion on November 17th, 18th and 19th!!

Again thanking you for your wonderful help and support, I am, with my kindest regards and best wishes,

Sincerely and fraternally yours,

Secretary

Bagpipe Skirls

Dear Brethren,

Here's one to sink your teeth in. Chew it a bit and you'll find it has a real good flavor.

If you don't like life, it's the way you are living;

A little less takin', a bit more givin';

A little less hatin', a little more loving;

A little more helping, not so much shovin';

A little more smiling and not so much strife;

And soon you'll learn, you're in love with life.

Temptation rarely comes in working hours.

Housework is what a woman does that nobody notices unless she doesn't do it.

Mistress: "Marie, when you wait on the table tonight for my guests, please don't spill anything."

Maid: "Don't you worry, ma'am. I never talk much."

Money talks, and it's a pity it's always telling people to spend it for something they don't need.

A dog's life can't be too bad. Someone else pays the taxes.

Two cowboys were talking. One said, "My name's Tex."

Second one: "Are you from Texas?"

Answered the first one: "Nope, from Louisiana, but what man wants to be called Louise?"

Sometimes it is better to put off until tomorrow that which you are likely to botch today.

"Since I bought a new car I don't have to walk to the bank to make my regular deposits.

"Now you drive over?"

"No, now I don't make any."

Smith: "Why is your car painted blue on one side and red on the other?"

Jones: "It's a great scheme. You should hear witnesses contradicting each other."

The most destructive acid in the world is found in a sour disposition.

LITTLE THINGS

It's the little things that bother
And put us on a rack—
You can sit upon a mountain,
But not upon a tack.

Johnny told his mother the teacher asked the class where they were born. "Certainly you could answer that," his mother replied. "It was Woman's Hospital."

" 'Course I knew but I didn't want to sound like a sissy, so I said Yankee Stadium," the boy replied.

And now, welcome to the new Scottish Rite Masons who have just attended the Reunion in New Bern and have become a part of this great body.

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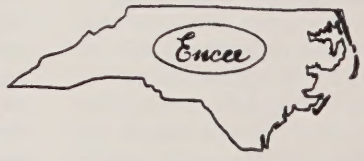

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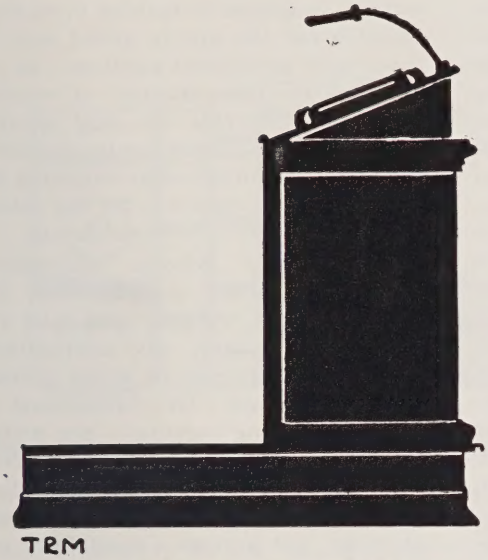

From The Classroom

BY R. L. PUGH, 33°, CLASS LECTURER

WHY PUBLIC SCHOOLS ARE NECESSARY

"Are public schools necessary?" is a question which has been asked many times in the past and is one which the American people have always answered with an emphatic "yes", although they have not always understood why such schools are needed. We have a faith in the value of public education which we have not always been able to verbalize.

"The past is prologue to the present." This statement, which we have heard many times, is particularly appropriate in connection with our present discussion. Our public school system is a comparatively recent development and the forces which vigorously opposed its inception are still with us and lose no opportunity to present their position. Let's take a few moments to see how and why we have our present system of public education - which, incidentally, is different in purpose and organization from any other in the world.

Schools in the middle ages were operated and controlled by the religious orders. Their primary objective was the preparation of young men for the priesthood. Training for other occupations was accomplished by a kind of apprenticeship and was strictly informal. When the reformation occured in the sixteenth century, the relationship between Church and State was changed and, in the Protestant countries, schools came under the influence and control of the civil government. The religious influence was still strong and the primary objective of the schools was to teach young people to read the Bible. Since a rigid class structure existed throughout Europe at this time, the children of the lower classes never progressed beyond the stage of learning to read and write. Children of the upper clases usually did not attend these common schools but had private tutors before going into private secondary schools where they were taught Latin and Greek. The system of free public education that we know was non-existent.

The educational structure just described was, however, adequate for the European society of the time. The English Colonists of the 17th and 18th centuries developed attitudes which were different from those held by their European ancestors—attitudes toward freedom and independence which culminated in the American Revolution. The changing social values inevitably resulted in a change in the status of the public school and made it possible for a radically different educational organization to develop.

It was in Massachusetts in 1642 that our American system of public education got its start. Parents were required to send their children to school and to pay taxes to support the school. The objective was stated as, "The ability to read and understand the principles of religion and the Capitoll Lawes of this country." The legal basis of a public school system had been established, although the Puritans had no idea of establishing a free democratic school system. The secondary schools of the seventeenth and eighteenth centuries were private Latin grammar schools, which taught primarily Latin and Greek, and academies, started by Benjamin Franklin, in which the curriculum included algebra, geometry, navigation, surveying, history and geography. During the Revolutionary period there was much concern over education as the founding fathers realized the interrelationship between democracy and education. For this reason, many state constitutions included statements supporting public schools, but the first general movement to put this into effect did not commence until the 1820's and the 1830's. By 1860 the free public elementary school was firmly established, completely separated from religious controls and supported by public taxation.

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By this time, also, the public high school was replacing the private academy and in 1872 the State Supreme Court of Michigan upheld the right of the State to use public funds for secondary schools.

Our public schools thus developed out of institutions that were religious and classical in nature and based upon a rigid stratification of society. We are now engaged in the process of adapting the public schools to a democratic industrial society, a task which has never been accomplished before, and the magnitude of which is not fully comprehended by all citizens. The private school, whether religious or proprietory, has objectives which are narrow in scope and which correspond to the objectives of the group controlling the school. Thus a church school has as its primary objective the education of a good member of the religious faith, and secondly, the development of civic and vocational skills. These objectives may have common elements with those of the public schools but they can never be identical.

As we trace the development of the public schools in the U.S. we can observe three principles that have guided the thinking of educational leaders: 1) The establishment of a public school system which would be free from all religious controls. 2) The establishment of a free public schools system open to all youth without discrimination with regard to socio-economic status, sex, race or religion. 3) The development of a varied curriculum which would have value to all youth regardless of their vocational objectives or intellectual abilities.

The achievement of a public school system free from sectarian control is nearly complete. There is still much confusion with regard to the proper role of the public school in the area of moral and spiritual values. There is, however, quite general agreement that sectarianism of any kind should not be permitted in the public schools. Also, there are those who would establish a dual system of education supported by tax funds, one controlled and operated by the civil government, the other by religious groups. Some Canadian provinces have adopted this system but, at the present time, the possibility is remote in the U.S. in view of our traditional policy of separation of church and state and the First Amendment.

The establishment of a free public school system open to all without discrimination is undergoing severe tests, particularly in the area of racial discrimination. Racial discrimination, however, is only one of many aspects of the problem. The school systems of Europe are based upon the idea of secondary education only for a select group. This group may be a political or socio-economic elite, a religious or intellectual elite. In addition, many countries discriminate on the basis of sex and it is extremely difficult for capable girls to obtain higher education. In this country we not only encourage everyone to attend school, but we make it difficult for them not to attend. The principle of universal school attendance has been accepted. What this means with respect to mass education can be seen by the record of those who complete the 12th grade, as compared with those who start in the 1st grade. In Western Europe approximately 10 out of 100 of those who enter the first grade complete the secondary school, in Russia approximately 25 out of 100, and in the U.S. approximately 60 out of 100. These figures give real meaning to an abstract idea. This is an approach to universal education.

The curricula of schools in the U.S. have moved from the classical studies of Latin grammar school through the rigorous academic programs of the academies to the modern comprehensive high school, where a wide variety of studies is offered in an effort to meet the requirements of universal education. The curriculum of the European secondary schools is geared only to meet the needs of one select group of student—the academically gifted. In the U.S. the percentage of entering students who complete the more difficult academic curricula is as high as it is in any country. We do need to improve our educational programs by making them more effective for the highly gifted and for those with specialized abilities. At the present time the student of average abilities is receiving the most effective education. We should not try, however, to correct the situation by changing our objective from education for the masses to the education of a select group.

"Are public schools necessary?" Again we ask the question. At this point, however, we must also raise this question: "Is there any alternative?" Our previous discussion would indicate that there is not. Our educational system must bring together - not divide; it must provide educational opportunity for all - not for a few; it must have meaning for a wide variety of individual abilities - not provide a specialized program for a comparatively small group. This unity of purpose and diversity of method, which are essential for the progress of American democracy, can be found only in the public school systems.

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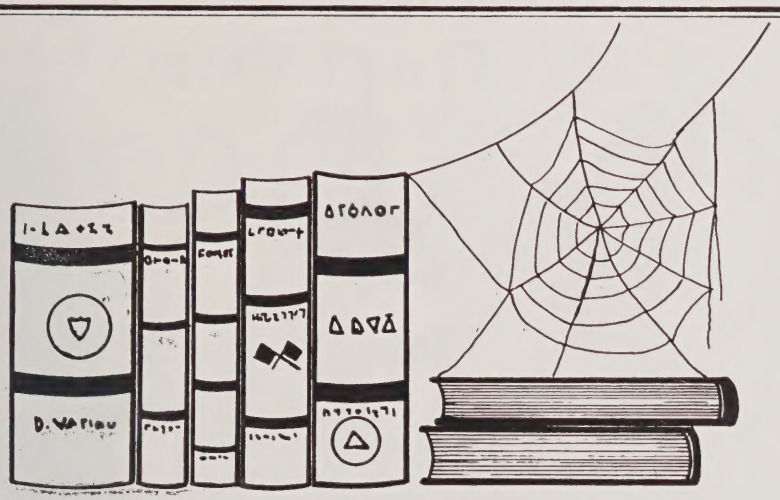

TEMPLE TOMES

In the "Prince of the Tabernacle", or the twenty-fourth degree we encounter the testimony in the ark. It is a great testimony, some of which testimony we are likely to miss no matter how diligently we study it. More commonly it is known as the ark of the covenant. It is doubly interesting as it is prominent also in the Royal Arch degrees of York Rite Masonry.

The ark is a rather small box-like container, made of acacia (shittim, or incorruptible) wood, 3'x3'x3' covered inside and out with fine gold (the "purest"). Gold is always a symbol of deity. It is (or was) ornamented on its upper surface with a border, or rim of gold; and on each of the two sides, at equal distance from the top were two gold rings, in which were placed, permanently, the gold covered acacia poles by which the ark was carried, and which was continued with it after it was deposited in the tabernacle (tent).

The lid, or cover of the ark was of the same length and breadth as the ark itself, and made of the purest gold. Over it were the cherubim, with their faces toward each other, and inclined a little toward the lid otherwise called "the Mercy Seat". Their wings which were spread over the top of the ark, formed the "Throne of God", the King of Israel, while the ark itself was his "footstool". (More detail is found in Exodus 25).

What was inside the ark? . . ."wherein was the golden pot that had manna, and Aaron's rod that budded, and the table of the covenant" (or the stone tablets on which were engraved the ten commandments.) Let's see what these things mean.

The manna, or "bread from heaven" was that with which the Israelites were miraculously fed for forty years as they wandered through the wilderness. "Why forty years?" one might ask. Wherever 40 years, days, or "days and nights" is used it means a time of purification and testing. (Quarantine, in Latin means forty days, a time of purification and testing.) The Israelites got pretty tired of manna, and demanded meat, like they had in Egypt. Instead of being fed on the "Bread of Life" they wanted the meat-of-Egypt. So God gave them quails. (remember the 23rd degree?)

If you ever doubt that God has a sense of humor, look what happened. Let's localize it. Eat one quail per day for thirty days—it can't be done! After about ten days one begins to spend his entire time in the woods. So the Israelites were glad enough to eat the "Bread from Heaven" again.

Inside of the ark were also the tablets of stone; "And take this book (scroll) of the law, and put in the side of the ark of the covenant of the Lord your God, that it may be there for a witness against thee." (Dt. 31;26) Moses was a murderer. He killed an Egyptian. But there was no law against murder, therefore no law was a witness against him. Lets localize that. In 1905 one might have driven down Fayetteville street in Raleigh at 70 mph without violating the law, for then there was no speed limit . . . no law as a witness against a speedster. Therefore, now, the ten commandments, and the book of the law are a witness against us all, and we are all guilty transgressors; For no one can keep the ten commandments, or live by

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the book of the law.

Inside the ark was Aaron's rod that budded. The word "Rod" is applied figuratively to Christ, in the sense of a branch or shoot of a tree. Take Isa. 11:1 "And there shall come forth a Rod out of the stem of Jesse . . . (the father of King David). The same thing is described as "a root out of dry ground" (Isa. 53;2). The Royal line of David had disappeared like an acacia tree cut down, but the acacia tree has the facility or characteristic of having sometimes only dormant roots in a dry ground; but suddenly "a root out of a dry ground" might spring forth as a "sprig of acacia" and come to be an incorruptible" . . . rod that budded". It is also used in the sense of a staff, as in the twenty third Psalm. As a staff which Moses used when he struck the Rock in Horeb (Ex. 17:5-8); The staff which Moses threw on the ground before Pharoh—which Moses used to part the waters of the Red sea ("see of reeds") and Joshua used to part the waters of the river Jordon.

Aaron's "Rod that budded" is a symbol of the resurrection. We remember the story of Aaron and the other rulers were ordered to bring their rods, stack them in a pile among which Aaron's was the only one that budded, signifying that all other rulers are dead, and that only the rod of the tree of Aaron budded—and Aaron was a lineal ancestor of Jesse, King David, and the Son (or descendant) of David, Yeshua (Jesus), our eternal High Priest and King.

The ark was kept in the most holy place (the Holy of Holies—the Sanctum Sanctorum) of the sanctuary, and contained always the afore-mentioned stone tablets, the pot of manna, Aaron's rod and the books of the Law, so thoroughly described in the ninth chapter of the Letter to the Hebrews.

In the time of Solomon, it appears that all of these "relics" had disappeared except the tablets of stone. No object was more sacred among the Jews than the "ark of God". In their journeys in the wilderness, it was borne, enveloped in the "vail" of the dismantled Tabernacle, in the curtain of badgers' skins, and in a blue cloth over all, by the priests before the hosts of Israel. It was brought to the Temple by Solomon, where it remained until the time of the later idolatrous kings. Its ultimate fate is unknown. Tom McCrea

CANDIDATES' WIVES ENJOY TOUR—SPRING REUNION 1964

Candidates' wives and Craven Chapter O.E.S. hostesses: left to right seated, Mrs. Wallace Jones, (name not available), Mrs. Charles Sherrill, Mrs. George R. Hanrahan, Sr., Mrs. Harvey Wahab, Mrs. J. R. Chadwick (official hostess and guide), Mrs. Marion Barfield and Mrs. Hubert Collins; left to right standing, Mrs. Ed Belangia, C. A. Seifert, 33°, Secretary; Mrs. Charles P. Separk; Mrs. Ferdinand Stewart; Mrs. Ross E. Gidley, Mrs. C. L. Gault; Mrs. S. E. Pittman and Mrs. R. A. Kleifoth. Candidates' wives who enjoyed tour but missing from photo: Mrs. Vida Martin, Mrs. Harry Panton, Mrs. R. J. Horton, Mrs. Dobb Bonner, Mrs. Humes, Mrs. Jack McWilliams, Mrs. W. J. Cartner and Mrs. James Spencer.

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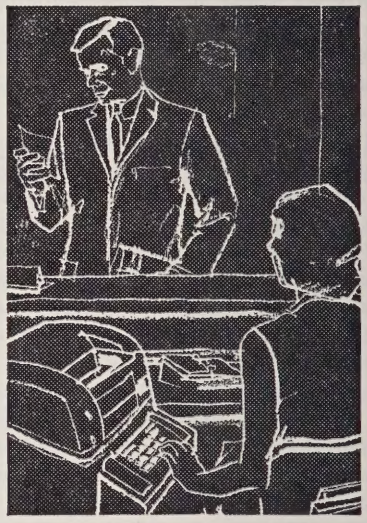

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"With Mouth To Ear"

BY CLYDE McCARVER, 32°, K.C.C.H.

HIDDEN QUARRIES

About ninety years ago a discovery was made in Jerusalem in the Temple area. It all began through a man wandering around the Damascus Gate, suddenly discovering that his dog had disappeared. He found the dog crawling out of a cavern that seemed to be beneath the city walls. This led to a most remarkable find: a huge cavern. Here were the quarries of King Solomon, out of which the stones of the Temple had come. Some nine hundred years before Christ the workmen had quarried the stones, cutting huge blocks, dressing them in the quarry itself, and then fitting them in the prepared places. Beneath, in the darkness, the stone was cut and prepared, to emerge into the light of day and history. From the darkness came Solomon's Temple, from beneath came the House of God, to stand foursquare in the sight of men.

The quarries were enormous places, and dangerous because of the darkness and the different levels of the workings where the masons toiled, cutting and dressing the stones. And everywhere there are the marks of tools on the rock faces, the chips of stones left in the dressing of them. Here and there on the walls and the floors the signs of labor, of human struggle to hew and shape the blocks for God's House, are still to be seen. We are to understand that from beneath, out of the darkness, came the wonderful Temple, that sublime expression of love for Almighty God. From below to above, from darkness to light. As Masons, we are to prepare our souls as living stones for that house not made by hands—eternal in the heavens.

There must be good workmanship beneath. In the self of everyone of us, just because we are humans, there is a cavern of darkness. There are great rocks of instinct, deep places, old and forgotten things. It is not only waxing life, our upper personal life, but there is something of the past. You and I cannot get away from the fact of the cavern of the subconscious within us.

CLYDE G. MCCARVER 32°, K.C.C.H.

Below, away from the light of day, in the silence and darkness, there is the stuff not only "of which dreams are made", but the stuff of actual facts, deed, solid blocks! In the secret self you and I quarry acts, thoughts, desires; we quarry the good and the bad. The quarry of possibilities lies below. You and I bring up the real workmanship of the soul. This is a great teaching of our Craft. There are solid blocks of character, the curbed instincts, the fashioned thoughts, the modified desires, the definitely shaped deeds. We select from below, in our deepest selves, the rough hewn stone, to fashion it, prepare it for everyday life. The thing selected is either a badly dressed instinct, some ugly desire out of the primeval quarry, or it is some lovely, smooth thing, fit for the Temple of God. What is it? What do you quarry? What is the kind of workmanship below? Only inasmuch as we envision the "Temple not made by hands" do we answer that.

From beneath, and only from beneath, comes the material, dressed, to glorify God. The service of God (and this is the whole intent of Masonry) means a life brought into subjection to Him. We are living stones in the Temple. There are the marks of the chisel upon us, and dark grooves from the picks of self-discipline. We do not deal with ghosts within the darkness and the silence of the soul. We fight with the self — the real self. And how difficult it is to hew out of the self, out of human nature and selfishness, those grand deeds and lives of service! Yet how sublime are some living Temples of God. Let Masonry ever stand for the glory of God. We can build life, and build for God. This is our business. This is our mission. It will be in the quietness, as the Temple was built, with stones made ready at the quarry; and there will be neither hammer nor axe nor any tool of iron heard in all the house while it is in the building. For in quiet lives of self-discipline and devotion can we glorify God.

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HERE, THERE AND YONDER

"EXCELLENCE IN OUR LIVES"

By E. P. Blair, 33°, Vanceboro, N. C.

I am sure that when we stop to think, looking about us at this business of pride or excellence in our work that we cannot help but notice a decline in our time, in this area involving one's self. Sometime ago I was admiring the brick work of an old home that had stood for over 150 years. I could not help but ask myself, if the majority of homes now will be looked at by admirers in a similar way 150 years hence. Frankly, it seems to me that far too many of us are simply trying to get by. I believe I can see that feeling on the part of all too many of our students in school work today. In the papers turned in and in the general classwork many seem to have the attitude of doing just enough to get by. There are a few that are struggling and striving for excellence in its highest form. I believe this is also true in other fields of endeavor.

Much depends upon each one of us by virtue of our being Masons and particularly Scottish Rite Masons. The many obligations that we have taken and the many vows that we have pledged to uphold should honestly cause each one of us to declare war on the cheap, the shoddy, the inferior, on low standards; and fight for higher standards for the best in public education, our churches and other free American Institutions. In short, we should strive for excellence in our lives. One surgeon is not as good as another. One lawyer is not as good as another. One plumber is not as good as another. We soon become aware of this when we require the attention of either.

It is significant to note that the number of first-rate really great statesmen in the United States during the post Revolutionary War period was much greater than now. Yet our population then was only three million as over against some 180 million people today.

Ed Blair, 33°, Vanceboro, N. C.

This is an interesting fact. Perhaps one of the chief reasons is that our generation has reversed the pattern to one of mediocrity not excellence. We are too complacent. Religion to many of us is really a social convention and not a Way of Life.

Yet we stand at one of those rare points in history when we must choose between excellence and mediocrity; Communism or Democracy. One cannot help but shudder when we recall that Communism began just 44 years ago with 17 men. Now it threatens to engulf the world. We must stand up for what we have been taught and for what we believe. America cannot flourish in the hot winds of this volcanic age unless it can develop in her citizens a profound, inspiring sense of a mission, to perform, while here.

As Scottish-Rite Masons we are pledged to a great program of public education, to the unchanging Divine Law of Love and the principles of Truth, Justice, Mercy, and Right, which are a part of it. We know it is far better to love than to hate and forgiveness is much wiser than revenge or punishment. The central point of this whole business of excellence and mediocrity is the individual. It refers to you and to me. The person who stands at the point of decision is each one of us. We need to consider how we will make our own decisions and commitments in the days that lie ahead of us. There is one thing that is absolutely sure, Scottish Masonry, Our City, and Our America will flourish where hearts are high, where vision is clear, where standards are noble, where the right prevails, and where mercy abounds. This, my friends, will come from EXCELLENCE IN OUR LIVES.

DOWN ONSLOW WAY

By Reynold Davenport, 32°, K.C.C.H.

Probably the most significant Masonic effort in Onslow in some years will achieve fruition about the time this appears in print. This will be the institution of Stump Sound Lodge U. D., located at Sneads Ferry.

Masons from the Holly Ridge-Sneads Ferry area will comprise the member-

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ship of the new lodge. These include some of the most dedicated Masons in all of Onslow and they will be sorely missed by the two Jacksonville lodges. Many of them have been driving forty five to sixty mile round trips to Jacksonville two and three times a week to attend lodge meetings, Eastern Star meetings, practice sessions and other Masonic activities. Their efforts and abilities are evidenced by the fact that two Past Masters and many other lodges officers, past and present, reside within the jurisdiction of the new lodge. They wil not lack proficiency or leadership, and few groups of Masons could be more deserving of a lodge of their own.

Stump Sound Lodge U. D. will be the fifth Onslow County lodge. There is talk now of a sixth and possibly a seventh lodge in Onslow. This would not be too many. There are more than enough Masons in Onslow to support seven lodges and nothing seems to regenerate Masonic spirit and activity quite so much as a new lodge.

The new lodge will greatly enrich all Masonry, and this certainly includes Scottish Rite Masonry. Scottish Rite Masons are always to be found among the leaders of Masonic growth and they can be depended upon to carry the message of Scottish Masonry wherever they go.

This carrying the message of Scottish Masonry can be a many-faceted activity. Each Mason receiving the Scottish Rite degrees hears and sees a vast multitude of beautiful teachings and Masonic truths. While no man will be most impressed by a particular portion or portions of what he sees and hears, another man will be similarly affected by entirely different portions of the great lessons.

Just as with two men viewing the same landscape—one will particularly note the abundance of flowers and the other will long remember the animals grazing in the background. If you should ask the two men to describe what they had seen it could sound as if they had looked upon two entirely different

REYNOLD DAVENPORT, 32°, K.C.C.H.

landscapes.

So it is among Masons of the Scottish Rite. No two of them are apt to tell exactly the same story of what they have experienced. So if you want to make certain that a prospective candidate hears the full Scottish Rite story, don't rely upon your impressions alone. Ask other brethren to talk with your prospect too. One of them just might place emphasis on that which will most interest and attract your prospect, while your own story, no matter how eloquently told, could fail to impart the same message.

If each of us tells the story of Scottish Masonry at every opportunity, sooner or later the right seed will drop into that soil most receptive for it.

FROM UP THE NEUSE

John D. Charlton, 32°

Spring has come to our valley and with it new life. Also, a fine new class of initiates have been brought to life in the Fraternity of Scottish Rite Masonry. Last month two fine articles in "The Bagpipe" by brothers McCarver and Blair set forth the need and meaning of Maundy Thursday in the life of Scottish Masons. This month I would like to direct your thinking towards the sequel of their writing.

The "Light" was extinguished on that "Dark Thursday" but "On the third day He arose" and the "Light" was rekindled. Here my brothers is the Great Joy —the hope of new life eternal; all so beautifully extolled in the Rose Croix Ceremonies of Relighting the Lights on Easter morning. At that first Easter season did not our "Most Wise and Perfect Master" instruct His followers so that the "Great Truth" was made known to them? And, did they not return to the Holy City with great joy in their hearts?

One of the main purposes of our great Scottish Rite Fraternity is to take Master Masons and introduce them further into the paths of wisdoms that ultimately should direct their thinking to a fuller understanding of Truth and Charity. That these new lives were born into our fraternity is not enough. That which is born must be nurtured and cultivated if it is to grow in "wisdom and statue." Yes, and that which has grown partially will wither and die if its nourishment is not continued. Thus, it behooves older members to continue their search for Truth by reading, studying, and listening to the literature of our fraternity and attending the meetings—that you may not wither and cease to grow. To the new initiates, continue steadfastly in the recent joy that was yours as the great teachings of Scottish Rite Masonry were unfolded before you, that you might be truly girded with strength sufficient as you search for "that which was lost." For we know that "that which was lost" can be found by those who know the Joy of New Life.

H. A. Barrow

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SCOTTISH RITE CLUBS

ALBERT PIKE SCOTTISH RITE CLUB

The "Albert Pike Scottish Rite Club" of Plymouth, N. C. held its regular meeting on Thursday night, April 9, 1964 at the "Masonic Temple" Plymouth, N. C. A very delightful charcoal steak dinner was cooked and served by Brother Tom Gardner, and Brother Charles Hutchins.

The following members were present: President, Brother Raymond Leggett Sr., Vice President, Brother William Roebuck, Secretary and Treasurer, Brother Wilmer C. Chesson. Other Brethren present: Frank Bickerstaff, R. H. Lucas, C. D. Ingoll, Dan Pittman, Bryant Harris, Wendell Ange, Richard Davenport, Bill Leary, Hilton Dunbar, Randy Waters, Jack Latham, Dallas Harden candidate for the degrees at the spring reunion Tom Gardner, Charles Hutchins, Putt Landing, Raymond Sawyer.

Our next meeting will be at "Hardin's Restaurant" Highway 64 bypass Plymouth, N. C. Thursday night May 14, 1964.

The story of Freemasonry is forever being written in the lives of Masons.

Freemasonry — the word itself connotes the march of men over the long centuries who traveled as you have traveled; who knelt at the Holy Altar of Freemasonry, as did you, and who wrote well the story of their days in the book of Masonry.

Turn back to the Ancient Mysteries and chart the course of those who sought to teach the highest truths of man's Spiritual Estate by means or systems of self-discipline and sacrifice.

Let the mind wander to the days of Operative Freemasonry and to our brothers who wrote the magnificent literature of Brotherhood in sublime words of the Builder's Art.

Throughout the pages of the book there is ever the story of man's eternal struggle for human freedom—his willingness to struggle courageously against the heavy hand of despotism and superstition.

Look to the formation of our own Country and read the chapter written by Masons; so well did they write that you cannot separate their story from the story of America.

But there is no final chapter to report.

Despotism which understands only brutality, valliany; and enslavement of the masses, comes back today in old forms, but with new names. And, as always, it would suppress Freemasonry as the first attempt to blot out the Light of Freedom.

What will we of the present contribute to the book of Freemasonry? Will we write in such a manner that future generations will be proud of our part in the struggle and our chapter in the story of Freemasonry?

May we remember we are writing our story of Freemasonry, now as we struggle for candidates, at the Spring Reunion.

WILMER C. CHESSON, Sec. and Treas.

HAVELOCK-CHERRY POINT LADIES' NIGHT

On 13 March 1964 the Havelock Scottish Rite Club held a Ladies Night party sponsored by the New Bern Consistory No. 3. A delicious dinner was served by the members of the Cherry Point Chapter of the Eastern Star assisted by the Rainbow Girls. At about 7 p.m. some 300 guests and members arrived for the start of an enjoyable evening.

The invocation was given by Rev. R. D. Shinkle, 32°, K.C.C.H., and after the meal C. T. Denham, 32°, acted as Master of Ceremonies. Capt. R. I. Hudson, 32°, delivered the Welcome Address after which the speaker of the evening, Seth B. Henderson, 32°, delighted the receptive audience with wit and humor as well as sublime objectives toward which all of us are striving.

Among the guests who were introduced were:

C. A. Seifert, Secy New Bern Consistory; Thomas W. Cathey, Dist. Dep. Grand Master J. L. Smith, Dist. Rep. Order of De Molay; Dr. M. R. Hamilton, Area Red. National Sojourners; C. H. Justice, Master Cherry Point Lodge 688; James M. Mitchell, Pres., Havelock Scottish Rite Club.

The presence of the gracious ladies along with the atmosphere of congeniality and fellowship marked the evening as one of the best.

Non-members of the Consistory were invited to join the list of candidates-in-waiting at the Spring Reunion to be held in New Bern in April.

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OCRACOKE SCOTTISH RITE CLUB

The Ocracoke Scottish Rite Ladies Night Party was held at the Island Inn, Saturday night, April 11, 1964.

This was one of the largest parties that we have had, there were about fifty members and guests present.

We feel that Brother E. P. Blair was responsible for the large attendance. Members knew that Brother Ed would enlighten us on Scottish Rite Masonry, mixed with a bit of humor here and there, believe me he was at his best. I guess he was afraid not to be after the fine introduction that Brother Nelson Banks gave him.

The local Brothers who had a part in the program did a fine job, the Lads and Lassies entertained, with some very beautiful singing, and the host served us a seafood dinner that was delicious.

So with food for thought and food for the body, we hope to send some candidates to New Bern next week.

ELISHA K. ESHAM, Sec. and Treas.

Left to right—E. P. Blair, 33°, Speaker of the evening, Mrs. Blair, Mrs. Nelson Banks and Nelson B. Banks, 32°, Recorder of Sudan Temple, together with members and guests of the Ocracoke Island Scottish Rite Club enjoy a delicious dinner and "get-together"!

ELIZABETH CITY SCOTTISH RITE CLUB

The last meeting of the club prior to the Spring Reunion in New Bern was held on March 24, 1964 at the Elizabeth City Shrine Club. A total of 43 members and 12 candidates were present.

A buffet dinner was served by the ladies of the Elizabeth City Chapter of the Order of the Eastern Star, and was enjoyed by all in attendance.

Brother Dick Lucas, 33°, and Brother W. C. Chesson, 32°, were our guests. Brother Lucas was the speaker of the evening and brought us a very inspiring message on the meaning of Blue Lodge Masonry and its relation to Scottish Rite Masonry. Brother Chesson spoke briefly on the same theme.

The Club president, Bro. C. W. Morrisette, 32°, read several communications from the Secretary of the Scottish Rite Bodies at New Bern, and distributed information on the program planned for the wives of prospective candidates at the Spring reunion. He urged all present to continue their efforts to obtain additional candidates and requested that he be contacted if additional petitions were required.

Several members of the Scottish Rite Class of November 1942 were present to share the occasion with our president, who was a member of that class. These members, headed by Francis W. Clark, 33°, were introduced to those assembled for the meeting.

A brief discussion was held on a proposal to hold monthly meetings of the club, but the proposal was tabled without action for further discussion at a later date.

The meeting was adjourned at 8:45 P.M.

Respectfully submitted,

BERNARD HOGAN, 32°,
Sectretary - Treasurer

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ONSLOW-LEJEUNE LADIES NIGHT

Almost three hundred persons heard Brother Robert Lee Pugh, 33°, speak at the Onslow-Lejeune Ladies Night on April 3rd. Brother Bob was in his usual good form and all who heard him were convinced that this man will represent and speak for only that which is morally right and good. His appearance on any platform renders worthwhile the occasion which brought him there.

Following the invocation by Brother Ludlow Turner, 32°, the gathering enjoyed a fine dinner, catered this time by Brother Otis Strickland, 32°. Leonard Suls 32°, president of Onslow-Lejeune Scottish Rite Club, was our toastmaster. Brother Pugh was introduced by Brother Paul Tyndall, 32°, a fellow educator and one of Brother Pugh's long-time friends.

Brother Charlie Seifert, 33°, our indomitable Secretary, also spoke and let it be known that he continues as always in search of candidates. All who know Brother Charlie also know that there is no-one more likely to succeed in his chosen task.

It was another fine party for this area, one which should have its effect upon the April Reunion and those to follow.

Onslow-LeJeune Ladies Night Jarty—Robert L. Pugh, 33°, P.M., Speaker of the evening tells the guests about Scottish Rite Masonry.

Members and guests enjoying a delicious dinner! Jacksonville-Lejeune Ladies' Night Party.

PITT COUNTY SCOTTISH RITE CLUB

On Friday night, April 3rd, the Pitt County Scottish Rite Club held its annual Stag Night Party. The purpose of which was to entertain prospective candidates for the upcoming Reunion and also the installation of officers for the coming year.

The officers for 1964 were installed by Brother J. W. H. Roberts as follows: Godfrey P. Oakley, 32°, President; Joseph Goodson, 32°, Vice-President; William C. Smith, 32°, Sectreary-Treasurer.

Brother William Edge of Grifton was speaker and he gave us a most enjoyable talk. We also had Mrs. Virginia Taylor entertain us with some selections on the Hammond Organ.

The meeting was thoroughly enjoyed by everyone present.

WILLIAM C. SMITH, 32°,
Secretary-Treasurer

EAST CARTERET SCOTTISH RITE CLUB

The East Carteret Scottish Rite Club held their regular monthly meeting on April 6th, at 8:30 p.m. in the Franklin Lodge Building, Beaufort, N. C.

A letter received from C. A. Seifert, Secretary, of the New Bern Consistory explaining the activities for the wives of the prospective candidates for the Spring Reunion was read, and the pamphlets given to the members present.

There was a good number of the "regular attending" members present.

HARRY V. WILLIS, Sec.-Treas.

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PERQUIMANS COUNTY SCOTTISH RITE CLUB

The Perquimans County Scottish Rite Club held their annual Ladies' Night Party in the Perquimans High School Cafeteria Monday night, March 16, 1964, with approximately one hundred Scottish Rite Masons, their wives and invited guests present. The banquet and program are sponsored by the New Bern Consistory. The program was interesting and moved along smoothly from one topic to another. After the invocation by Dr. A. B. Bonner a sumptuous dinner was served by the ladies of the Hertford Chapter of the Order of the Eastern Star, and consisted of tomato juice, celery and carrot sticks, fried chicken, pickles, macaroni and cheese, string beans, candied yams, tossed salad, hot rolls, butter, apple pie, ice cream, and coffee—all in due and ample form, and all disposed of by appetites that were ready, willing and waiting. Then came the welcome address by Charles Campen, President of the Perquimans County Scottish Rite Club; the response was given by Mrs. Sallie Bonner, Past Worthy Matron of the Hertford Chapter of the O.E.S. Recognition of guests and visitors was in order, and those present from the following places were asked to stand: Edenton, Ahoskie, Columbia, Creswell, Colerain, Elizabeth City, Grandy, New Bern, and Greenville; and all present from Hertford and Perquimans County were asked to stand for recognition. Two Thirty-third Degree members were recognized—Brother C. A. Seifert of New Bern and Brother F. W. Clark of Elizabeth City, and one K.C.C.H. member was recognized—Brother W. M. (Coonie) Smith of Elizabeth City. Principal Ike Perry and Mrs. Perry of Perquimans High School and R. E. Bufflap of the Chowan Herald were present and recognized. A most enjoyable part of the program was then put on by Bobby and Frances Jones who sang several appropriate selections and were accompanied at the piano by Mrs. Charles Johnson. Brother Seifert then in his own lively and spicy way presented Judge J. W. H. Roberts of Greenville, N. C., who spoke on Scottish Rite Masonry and The Practice of It. Judge Roberts was accompanied from Greenville by a Brother Jackson. Much enjoyment and fun were then created by the drawing for and presenting door prizes; the drawing of numbers was conducted by Jack Kanoy and prize deliveries were made by Jack Robertson, Noah Gregory, Marvin Caddy, and Horace Webb. The Toastmaster then presented a special recognition prize to Mrs. C. A. Seifert as a little token from the Perquimans County Scottish Rite Club for her loyalty and support of Scottish Rite Masonry.

The Toastmaster stated that the door prizes and gifts were donated by the merchants and business places of Hertford and by the members of the Perquimans County Scottish Rite Club. Toastmaster G. C. Buck expressed special thanks and appreciation as follows: to the New Bern Consistory for making it possible for us to hold this annual Ladies' Night Party; to the Perquimans County Scottish Rite Club and their wives for the splendid cooperation given in preparing and arranging this party; to Bobby and Frances Jones for their wonderful service in songs which were enjoyed so very much by everyone present, and to Mrs. Charles Johnson for accompanying them at the piano; to Judge Roberts for his wonderful and inspiring address; to Mrs. Connie Lee Long, Worthy Matron of the O.E.S. and her very capable assistants for preparing and serving such an excellent dinner.

Several prospective members were present and were favorably impressed with what they saw, heard, and enjoyed. Many compliments were paid to Toastmaster G. C. Buck and the Planning Committee for the way and manner in which the party and the program were arranged and carried out.

PERQUIMANS COUNTY SCOTTISH RITE CLUB—LADIES' NIGHT PARTY

Banquet scene—Hertford party

Left to right—G. C. Buck, E. Campen, Judge J.W.H. Roberts, Speaker; Mrs. C. A. Seifert, C. A. Seifert and Brother Jackson from Greenville, N. C.

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ROCKY MOUNT SCOTTISH RITE CLUB

The Scottish Rite Club met at the Carlton House Dining Room, on March 13th. The following members were present. M. J. Stokes, Vice President, Frank L. Yost, Sec. and Treas.; Dan Pitt, L. C. Powell, G. T. Matthews, Woodrow Drake, B. E. Thompson, J. V. Stanley, W. L. McCray, W. H. Weatherford and J. L. Mears.

G. T. Matthews gave the invocation. The attendance at this meeting was small because several other activities were taking place at the same time.

An excellent fish supper was enjoyed by all. (Dutch) The membership of J. C. Stidfole, W. F. Carrico, M. E. Morgan and M. L. Morgan were accepted at this meeting.

After adjournment at 7:30 P.M. those present went to the Masonic Temple where other members not able to attend the meeting, met for a practice of the Degree Team.

FRANK L. YOST, Sec. and Treas.

WILSON COUNTY SCOTTISH RITE CLUB

"The Wilson County Scottish Rite Club held its Spring Candidates' Meeting, preceded by a dinner at Parker's Barbecue, Wednesday, April 1st, 7:00 P.M.

The speaker for the evening was Brother James Brewer, Past Grand Master of Masons. His topic was Scottish Rite Masonry and its broadening exemplification of the degrees of Masonry.

Other distinguished guests at the dinner and meeting were Brothers Charles Seifert, 33°, Wallace Jones, J. J. Gilbert and Sam Powell. Prospective candidate guests were Brothers Russell Kirby, Ronald Horton, Robert H. Page, Jr., and Giddeon Mathews.

The Wilson County Club has a total of six prospective candidates for the Spring Reunion.

There were 28 members and guests present for the dinner and meeting. Brother Bruce Boyette was Master of Ceremonies."

KERMIT D. STEWART
Secretary - Treasurer

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You were thoughtful to remember my husband and Jr.'s daddy with the memorial to Oxford Orphanage; and the courtesy card which has been deposited in my billfold already.

Mrs. Herbert M. Gizzard, Sr. & Family

I wish to thank the members of the New Bern Scottish Rite Bodies for the memorial gift made to the Oxford Orphanage, Oxford, N. C., in the memory of my beloved husband, R. E. Wynn. Your thoughtfulness is appreciated very much.

Mrs. R. E. Wynn

Durham, North Carolina
April 20, 1964

Dear Mr. Seifert, Secretary
New Bern Consistory No. 3
New Bern, North Carolina

I was one of the few Candidates Wives, who had the opportunity to attend the Scottish Rite Reunion in New Bern April 14, 15, and 16, 1964. I must say I had a mast enjoyable three days. The meeting of new people, the friendship, togetherness and the hospitality was superb.

I want to take this opportunity to thank you and the Scottish Rite Bodies for making it possible for the candidates wives to attend these reunions.

Would also like to thank the Ladies of the Eastern Star for the wonderful meals, and the manner in which it was served.

Mrs. Chadwick is certainly to be commended for her part in the program.

If there is a wife of a candidate for the fall reunion that does not make a special effort to attend, she has missed an opportunity of a life time.

Once again I would like to say I had a most enjoyable time. Looking forward to seeing you again real soon.

Sincerely Yours,

Mrs. Ralph Humes
2908 Fairview Rd.
Durham, North Carolina

Cherry Point, N. C.
April 20, 1964

Mr. C. A. Seifert, 32°, Secretary
Box 1030
New Bern, North Carolina

Dear Mr. Seifert:

As the wife of a candidate for the recent Scottish Rite ceremony at your lodge, I wish to express my appreciation for the wonderful entertainment provided me.

While my husband was busily doing his degree work, other candidate's wives and I were being entertained by the ladies of the Eastern Star. As a native of Arizona, I have always felt no other area in the United States was as friendly. But, believe me, those Westerners can't hold a candle to Southern Hospitality. I can't remember ever having enjoyed myself so much. Besides, we

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learned a lot of history about the beautiful city of New Bern.

Please express my appreciation to the ladies of the Eastern Star for their delicious meals, and especially thank Mrs. Chadwick who personally conducted us on our tours of Cherry Point, Tryon Palace and Camp Lejeune. She was a most gracious hostess.

I understand that entertaining wives of candidates was your idea. To this I say, "Bless you." I intend to spread the good word to all wives of eligible candidates in the area. Thank you again.

Yours,

Mrs. Ross E. Gidley

Raleigh, N. C.
April 20, 1964

Mr. Charles A. Seifert, Sect.
Scottish Rite Bodies
Scottish Rite Temple
New Bern, N. C.

Dear Charlie:

I again want to thank you and the Officers and members of the several Bodies in the Valley of New Bern, for the most gracious, friendly and hospitable manner in which I was received while attending your reunion this month. I truly appreciate everything that was done to make my stay enjoyable.

I wish also to congratulate you and the Bodies for the excellent degree work that is done by all the teams and members. Too, your stage crews and others who work during the reunion go a long way to make it a success by the fine coordination under the direction of Bro. Midyette who is "par excellent."

I, appreciate too, having Pauline entertained along with the other ladies who attended with their husbands, on the several tours and at the dinners in the Temple. She enjoyed every minute she was in New Bern. Please convey my thanks to Bro. Pugh for his part in our enjoyment.

I hope I will have the opportunity of having you and the others visit with us in Raleigh at any time you can be present.

Again thanks for everything, and with kind personal regards, I am.

Your sincerely and fraternally,

Charles P. Separk, 33°

In Memoriam

And not until the loom is silent
And the shuttles cease to fly
Shall God unroll the pattern
And explain the reason why.
The dark threads were so needful
In the weaver's skillful hand,
As the threads of gold and silver.
For the pattern which He planned.

Stein Hughes Basnight, 32°, Chapel Hill, N. C.	**Jan. 15, 1964**
Milton Lyman Eason, 32°, Farmville, N. C.	**April 5, 1964**
Waldo H. Gower, 32°, Grifton, N. C.	**April 21, 1964**

SCOTTISH RITE CLUBS DIRECTORY

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A. Lenwood Brinson, 32°.....Vice-President

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Onslow-Lejeune Scottish Rite Club
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Clarence A. McCullough, 32°.....Vice-President
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John H. Webb, 32°.....Vice-President
George C. Buck, 32°.....Secretary-Treasurer

The Albert Pike Scottish Rite Club, Plymouth, N. C.
George Raymond Leggett, Sr.....President
William A. Roebuck.....Vice-President
Wilmer C. Chesson.....Secretary-Treasurer

Pitt County Scottish Rite Club
Godfrey P. Oakley, 32°.....President
Joseph Goodson, 32°.....Vice-President
William C. Smith, 32°.....Secretary-Treasurer

Rocky Mount Scottish Rite Club
L. C. Stewart, 32°.....President
M. J. Stokes, 32°.....Vice-President
Frank L. Yost, 32°.....Secretary-Treasurer

Wilson County Scottish Rite Club
Herman Barker, 32°.....President
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NEW BERN SCOTTISH RITE BODIES—SPRING REUNION—APRIL 14th, 15th and 16th, 1964

Tuesday afternoon, April 14, 1964 the class of candidates receiving the beautiful degrees of the Spring Reunion of the New Bern Scottish Rite Bodies held its first business session in the classroom under the direction of Lecturer Brother Robert L. Pugh, 33°. Upon motion duly made, seconded and carried the class was named the Bunting-Parsons-Duke Class in memory of Brother Zeb V. Bunting, Bethel, N. C., who pased away December 10, 1963. Brother Harold G. Parsons, New Bern, N. C., whos passed away February 24, 1964, and Brother Carney Caswell Duke, Washington, N. C., who passed away January 4, 1964.

The following officers were elected: President, J. Russell Kirby, Wilson, N. C.; Vice President, E. N. Carroll, Jacksonville, N. C.; Secretary-Treasurer, L. E. Pugh, III, Wilson, N. C.; Orator, George M. Wood, Camden, N. C.

A collection was taken up from members of the class, which was presented to Brother Robert L. Pugh, 33°, Lecturer; Brother A. D. Leon Gray, 33°, Assistant Class Lecturer; Brother Thomas G. Slate, 33°, Class Marshall, and Brother Leslie L. Parker, 32°, K.C.C.H., Assistant Class Marshall, in appreciation of the personal attention that these Brethren had given in connection with the lectures and in conducting the Brethren to and from the classroom. These gifts were presented at the final banquet of the Bodies on the night of April 16, and were received with gratitude by the Brethren in question. The Brethren thanked the members of the class for their kind consideration and thoughtfulness. The gifts were very much appreciated.

Thursday night, April 16, 1964, the program was turned over to the class at which time Brother Kirby expressed their thanks to the Ladies of the Eastern Star for their work in preparing and serving the excellent meals, and also presented to the Ladies of the Eastern Star money collected from the class members. Mrs. Sarah Lovell, Worthy Matron of Craven Chapter No. 129 O.E.S., accepted the same. Also gifts were sent to the Oxford Orphanage, the Masonic and Eastern Star Home and to the N. C. Scottish Rite Masonic Foundation, Inc., these gifts in the form of money collected from the class.

Brother Kirby expressed the thanks of the class for the fine degree work put on by the various teams of the Consistory and for the splendid spirit of fellowship and cooperation shown by the members of the New Bern Consistory present at the Reunion. His fellow officers expressed their thanks for the splendid meeting and the fine cooperation they received from everyone, after which a very enjoyable address was given by the Class Orator, Eugene M. Wood, who made a wonderful address to the class and to the members present, which provided a very forceful lesson to all those within the sound of his voice. Through Brother Kirby the class pledged themselves to do their very best to not only be back for the Fall Reunion in November, but also to bring one or more candidates with them.

After this the meeting was closed with a prayer.

L. E. PUGH, III
Secretary-Treasurer

To Our New Initiates

New Members of the Bunting—Parsons—Duke Memorial Class Initiated Spring Reunion—April 14th, 15th and 16th, 1964

4° THROUGH 14°

Herman Carroll Austin.....Aurora, N. C.
Morris Elwood Jones .....Jacksonville, N. C.
Eartha Ottaway Norton.....Wilson, N. C.
Almer Kafer Walker.....Edward, N. C.

15° THROUGH 32°

Major R. Barnes .....Jacksonville, N. C.
Robert David Taylor.....Grifton, N. C.
James William Warren.....Vanceboro, N. C.
Max Cleve Warren.....Vanceboro, N. C.

19° THROUGH 32°

Hebron Albert Arie.....Rocky Mount, N. C.
James Harvey Bridgers.....Conway, N. C.
Carl Harris Daniel, Jr.....Middlesex, N. C.
Pete Davis.....Woodland, N. C.
Bealie Jesse Martin, Jr.....Conway, N. C.
William Bruce Martin.....Conway, N. C.
Coyte Roscoe Minges.....Rocky Mount, N. C.
John Cohen Tippett, Sr.....Zebulon, N. C.

31° THROUGH 32°

Joe Raydell Capp.....Durham, N. C.
Frank Odell Gunter, Jr.....Durham, N. C.
Grover Pynes Hendley.....Durham, N. C.
Ralph Hisey Humes.....Durham, N. C.
Lorimer Terrell Vickers.....Durham, N. C.

4° THROUGH 32°

Albert Joseph Ballard, Jr.....New Bern, N. C.
Wallace Randolph Banks.....Trenton, N. C.
Samuel Denson Barnes, Jr.....Jacksonville, N. C.
James William Batchelor.....Richlands, N. C.
Warnie Earl Baum, Jr.....Grandy, N. C.
Robert Edward Beguin.....Jacksonville, N. C.
Frederick Dodd Bonner.....Aurora, N. C.
Claude Irvine Brantley, Jr.....New Bern, N. C.
Dempsey B. Burgess.....Camden, N. C.
Elbert Norwood Carroll.....Jacksonville, N. C.
William Joseph Cartner.....New Bern, N. C.
Bennie Earl Casey.....Kinston, N. C.
Hubert Collins.....Washington, N. C.
Marvin Thomas Cook.....Jacksonville, N. C.
Roy Thomas Curtis.....Bridgeton, N. C.
Plumer Owen Daniels, Jr.....Kinston, N. C.
Willis Melvin Dowdy.....Grandy, N. C.
Littlejohn T. Faulkner, Jr.....Wilson, N. C.
Grier L. Garrick, Jr.....Jacksonville, N. C.
Jerome Harry Gerrity.....Jacksonville, N. C.
Ross Edwin Gidley.....Cherry Point, N. C.
Howard S. Gilbert.....Vanceboro, N. C.
John D. Gordon.....Camden, N. C.
George Thomas Griffin.....Camden, N. C.
George R. Hanrahan, Jr.....Elizabeth City, N. C.
Dallas Murray Harden.....Plymouth, N. C.
Harvey L. Hardy, Sr.....Beaufort, N. C.
Hope Clinton Harrison.....Roper, N. C.
Adrian Hatfield.....New Bern, N. C.
Ronald Johnson Horton.....Wilson, N. C.
Wendell R. Howard.....New Bern, N. C.
George Cornealius Ipock.....New Bern, N. C.
Wesley Decatur Johnson.....Havelock, N. C.
Robert Lee Jones, Jr.....Havelock, N. C.
James Russell Kirby.....Wilson, N. C.
Robert Albin Kliefoth.....Jacksonville, N. C.
Amos O. Mantyla, Jr.....New Bern, N. C.
Troy Gilleon Matthews.....Wilson, N. C.
Wilbur Ray Matthews.....Robersonville, N. C.
Harold Dean Morgan.....Fort Bragg, N. C.
George Earl Morton, Sr.....Havelock, N. C.
Lewis Edward Morton.....Hubert, N. C.
Nicholas Leon Murphy.....New Bern, N. C.
James Arlen Muse, Sr.....Havelock, N. C.
Ersell Elwood Nobles.....Vanceboro, N. C.
John Henry Oliver, Jr.....Cherry Point, N. C.
Robert Herbert Page, Jr.....Wilson, N. C.
David McKinne Parker, Jr.....New Bern, N. C.
Leonard E. Pugh, III.....Wilson, N. C.
Kenneth L. Quiggins.....Greenville, N. C.

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Howard Alexander Reel	New Bern, N. C.
Herbert H. Rountree	Greenville, N. C.
Willard C. Sanders	Jacksonville, N. C.
Delbert M. Sawyer	Washington, N. C.
William D. P. Sharpe, III	Bath, N. C.
Charles M. Sherill	Havelock, N. C.
Leo F. Simpson, Sr.	Morehead City, N. C.
Jimmie W. Spencer	Englehard, N. C.
Jerry L. Stapleford	New Bern, N. C.
Robert E. Stewart	New Bern, N. C.
Alexander H. Stuckey, Sr.	Fort Bragg, N. C.
Norman H. Tadlock	Belcross, N. C.
Thomas A. Townsend	Camp Lejeune, N. C.
Lloyd A. Tyndall	Chocowinity, N. C.
Walter Lee Underwood	Jacksonville, N. C.
John B. Van Horn, Jr.	Hubert, N. C.
Thomas Harvey Wahab	Ocracoke, N. C.
George Frank Walker	New Bern, N. C.
James A. Williamson, Jr.	Fort Bragg, N. C.
Daden Henry Wolfe, Jr.	Washington, N. C.
Daden Henry Wolfe, Sr.	Washington, N. C.
George M. Wood	Camden, N. C.
Roger Henry Woods, Jr.	Havelock, N. C.
Jerome Roscoe Worsley	Vanceboro, N. C.
George Harvey Yancey	Maysville, N. C.

The Bunting—Parsons—Duke Memorial Class

(Counties from which they came)

Beaufort	9
Camden	4
Carteret	2
Craven	28
Cumberland	3
Currituck	2
Durham	5
Edgecomb	1
Hyde	2
Jones	2
Lenoir	2
Martin	1
Nash	2
Northampton	4
Onslow	15
Pasquotank	1
Pitt	3
Washington	2
Wake	1
Wilson	7
Total	96

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BUNTING—PARSONS—DUKE MEMORIAL CLASS—SPRING REUNION—NEW BERN CONSISTORY NO. 3—APRIL 14, 15 AND 16, 1964

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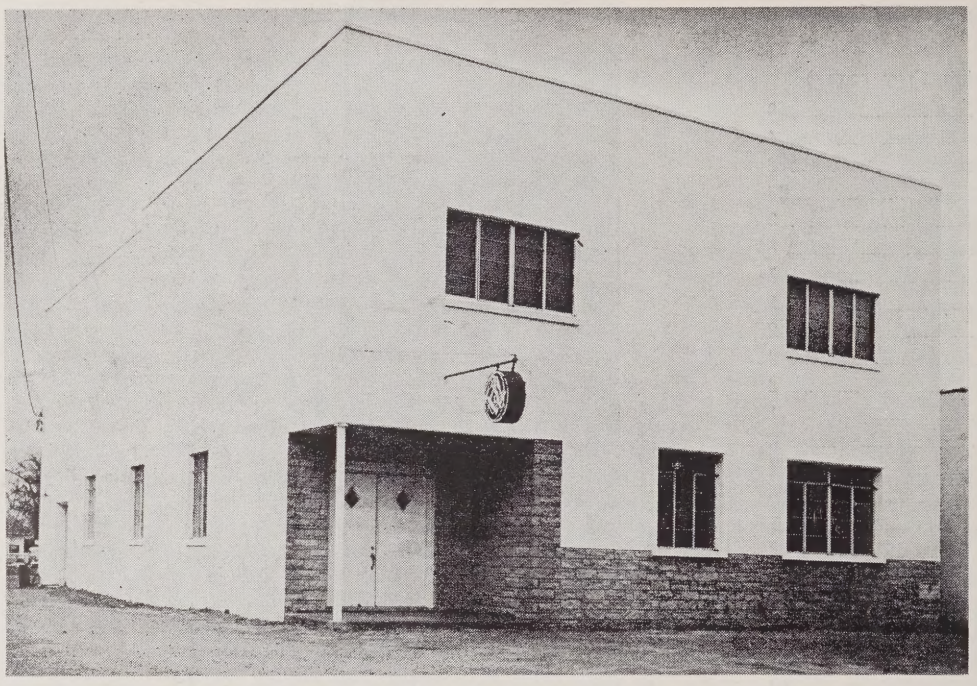
ANNOUNCING OUR FALL REUNION

NOVEMBER 17, 18 and 19, 1964

THE ONSLOW-LEJEUNE SCOTTISH RITE CLUB PRESENTS:



LaFayette Lodge No. 83, A. F. & A. M., Jacksonville, N. C.

The original charter for Lafayette Lodge #83 was issued in 1825; the charter they now have was issued in 1850. The present Lodge was built in 1954 and dedicated in 1960, and their membership is approximately 340. The officers for 1964 are: Master, Charles W. Summerlin; Sr. Warden, Joseph S. Lane; Jr. Warden, Roger G. Russ; Secretary, Charles Keel; Treasurer, Reynold S. Bishop; Sr. Deacon, Jerry Rochelle; Jr. Deacon; Owen E. Jenkins; Stewards, Garland Rhodes and Ebron O. Russ; Chaplain, Roydon Caulk; Tiler, Joel Petteway.

A cordial invitation is accorded all visiting Master Masons to be present for some of the meetings or activities of Lafayette Lodge No. 83. Stated communications are held on the first and third Tuesdays of each month at 7:30 P.M. Emergent communications are usually held on the second and fourth Tuesdays of each month when there is degree work. Lafayette Lodge No. 83 sponsors a Chapter of the Order of the Eastern Star, Demolays and Rainbow Girls.

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